

T H E Christian History;

Containing Accounts of the Propagation and Revival
of Religion in Great Britain, America, &c.

Saturday MARCH 31. 1744. § N°. 57.

*The Progress of Christianity in the EAST-INDIES
finis'd.*

ALONG with this Letter there came another from the same Missionaries, dated December 31. 1741. to acquaint the Society with the State of their *Mission*, and the *Christian Religion*, in those Parts; which is as follows, *viz.* " That their Congregations were increased, the *Portuguese* with 16, and the *Malabarians* of the Town, with 117 Souls; including 17 that had been instructed and christened on that Side of Cape. *Comorin*, by Mr. *Walther*, one of their Brethren, on board the *Danish* Ship, when he was going back for *Europe*." " That to the *Malabarian* Congregation in the Country, 103 were added; so that the whole Increase for that Year was 236 Souls."

These new Augmentations, added to all former Accounts from the Beginning of the Mission, make up a Number of 5959 Souls; whereof there remained alive 3766 at the End of the Year 1740. The *Malabarian School* at present consists of - - - - - 82 Boys,
and - - - - - 57 Girls.

The *Portuguese* (besides 5 Boys and 5 Girls from abroad) of - - - - - 16 Boys,
and - - - - - 17 Girls;
Maintained with all Necessaries by Benefac- —
tions from *Europe*; making in all 172 Children.

That the Children of the *Malabarian School* had taken Possession of the new Buildings: and that one great Design of this School was to be a Seminary for Ministers, Schoolmasters and

and *Catechists*, among the Natives ; as the most likely human Means to propagate the Christian Religion in those Parts."

" That by Leave of the College at *Copenhagen* they had, 28th December, ordained *Diego*, a Man of an excellent Character, to be a *Priest* ; because *Aaron* was now infirm, and not able to perform the Duties of a *Minister* to so large a Congregation." " That as to their *Printing* this Year, they had got a new Edition of a small Treatise, called *The Way to Salvation*, in the *Malabar Tongue* ; which was all they could do, because of a Scarcity of Paper, except two or three Sheets in the *Portuguese Bible*. That the *Printing* of the *Portuguese Old Testament* was very earnestly desired by the Dutch Ministers at *Batavia*."

" That the *Heidelberg Catechism* in the *Singalean Tongue* had been printed at *Ceylon* : and the *Gospel* according to *St. Matthew* in the *Malabarion*, ~~that~~ Language being used in the *North of Ceylon*."

" That the Reverend Mr. *Cramer*, who alone knew the *Malabarion* Language, being dead ; and Mr. *Watselius*, who alone knows the *Singalean*, being old ; there is Occasion for more *Ministers* in *that Island*." " That the Reverend Mr. *Aguiar*, who had lived ten Years as a Protestant Missionary at *Collicatta in Bengal*, was appointed *Portuguese Preacher* at *Columbo*, and other Places of *Ceylon*."

" That at *Batavia* there was a great Want of *Portuguese* and *Malayan Preachers*, by Reason several were lately deceased." " That Mr. *Siebterman*, the Dutch Director at *Houghly in Bengal*, greatly wishing a Protestant Mission might be established at *Collicatta*, had promised to give any Missionaries all the Liberty and Encouragement in the Dutch Territories that lay in his Power."

They then give a brief Account of some Troubles in the Kingdom of *Tanjour* ; and that Mr. *Obuch*, in Company with Mr. *Widebrock*, having travelled to *Nagapatnam*, and fetched a small Compass farther into the Country, preaching the *Gospel*, had got a Hurt in one of his Legs, but was happily recovered ; though after a Confinement of three Quarters of a Year to his Bed. They conclude with hearty Prayers and Wishes to *God* for the Society, and a Blessing on all their Designs.

However, after this they favour'd the Society with a short Notice, on Feb. 5. 1741. of their receiving all the Letters, with

with the Invoices from *England*: and of their daily expecting from *Bengal* whatever had been sent thence for the several Missions in *India*.

Other corresponding Members have given their Opinions and Advices concerning the Mission, which have been taken into most deliberate Consideration by the Society; after which particular Answers were sent, (in Pursuance of their express Orders and Directions) to all these Letters, by the *Heathcote*, Captain *Jonathan Cape*, now bound to *Fort St. George*, together with the Things desired by the Missionaries, and the usual Presents and Remittances to them; particularly 50 Reams of *Printing Paper* for *Tranquebar*, the Missionaries there being so good as to supply what Books are wanting at ~~Adrast~~^{and} *Cudalore*, or in the *Dutch* Settlements. Several Dozen of Pasteboards and Skins of Vellum, for Bookbinding, &c. have been also sent: and for the better Security of the said Goods and Money against any Accident in the Voyage, they have been all insured. By the continued Favour likewise of the Directors of the *East India Company*, to so Christian and Charitable a Design, all these Remittances in Goods and Money went Freight-free; for which the Society desire those Gentlemen to accept of their heartiest Thanks, in public Testimony of their Gratitude.

Palestine, Syria, Mesopotamia, Arabia, and Egypt.

IN the Year 1720, the Society extended their Regard to the Greek Church in *Palestine, Syria, Mesopotamia, Arabia, and Egypt*. To this End they published Proposals for Printing here, with a new Set of *Types*, the *New-Testament* and *Psalter*, in *Arabick*: and were enabled, by the Blessing of God, on the Recommendation of the Bishops, joined to the Charity and Zeal of their own Members, to procure an Edition of above 6000 *Psalters*, and 10,000 *Testaments*, as also of 5000 *Catechetical Instructions*, with an *Abridgment of the History of the Bible* annexed in *Arabick*; at so large an Expence as the Sum of 2976*l.* 1*s.* 6*d.* *Half Penny*, to which His LATE MAJESTY was a bountiful Contributor, by a gracious Benefaction of Five Hundred Pounds; 5668 *Psalters*, 2682 *New Testaments*, and 2220 *Catechetical Instructions*, with the *Abridgment* aforesaid, have been already sent to those Parts; or into *Perſia*, by means of their Correspondent in *Ruffia*,

which were most thankfully receiv'd ; and the rest are reserved to be sent as Occasion shall offer.

Saltzburg and Georgia.

In the Beginning of the Year 1732, the Society, when they heard the melancholly Account of the *Sufferings* of the *Protestants* in *Saltzburg*, (having first obtained *HIS MAJESTY's Leave*) resolv'd upon doing all that lay in their Power to raise *Collections* for their persecuted Brethren. To this End, in June the same Year, they published, *An Account of the Sufferings of the persecuted Protestants in the Arch-bishoprick of Saltzburgh, &c.* and afterwards published, *A further Account of their Sufferings, &c.* with an *Extract of the Journals of M. Von Reck, the Commissary of the first Transport of Saltzburgers to Georgia ; and of the Ministers that accompanied them thither, 1733.* These *Accounts* being enforced by the generous Example of many noble and honourable Persons, as also by liberal Contributions, and earnest Exhortations from the Right Reverend the Bishops, and their Clergy ; had, through *God's Blessing*, so good an Effect upon the Minds of charitable and well disposed Christians of every Rank and Denomination, that the Society (besides making many large Remittances to Germany) have been enabled to send over to the *English Colony in Georgia*, in the Years 1733, 1734, 1735, and 1741, *Four Transports*, consisting of more than two Hundred Protestant Emigrants, chiefly *Saltzburgers* ; who, with two *Missionaries* and a *Schoolmaster*, are settled by themselves at *Ebenezer* ; where Lands are assigned to them by the *Trustees* for establishing the said Colony : And the Society are informed by Letters of the 15th of March, 1738,9, that they are well pleased with the Healthiness of the Climate, and the Fruitfulness of their Plantations.

The great Expence of these Transports, and the many extraordinary Charges that have been necessary for the Support and Encouragement of this Infant Settlement ; together with 100*l.* a Year as a Salary for their two *Missionaries* and *Schoolmaster*, have so far reduced the Charities belonging to this Branch of the Society's Designs, that they have nothing left now to answer any future Wants and Contingencies ; excepting 2500*l.* *New South Sea Annuities*, which have been purchased as a standing Fund for paying the aforesaid

said Annual Salary to the Missionaries and Schoolmaster, till some certain and settled Provision can be made for them in Georgia ; but for Particulars the Society refer themselves to their Books of Receipts and Disbursements on this Account, which may be inspected gratis by any Person calling on their Secretary, at their House in Bartlett's Buildings, London ; of which, two Extracts have been already published, and dispersed among the Benefactors to this excellent Charity, with the Thanks of the Society, and their Prayers that GOD would eternally reward so great and seasonable an Instance of Christian Beneficence, as had been ministred on this Occasion to persecuted Protestants, when driven out of their native Country, under the most pitiable Circumstances of Distress.

[*Thus far the Society's Accounts.*]

Our Readers may remember, that in our Numbers 18, 19, we gave some Extracts from the reverend and famous Mr. Corbet and Baxter, representing in true and lively Colours, the Enmity of the World to the Power of Godliness ; with the bitter Reproaches, Calumnies, Slanders, and other various Ways in which the ungodly do continually persecute and worry the Promoters of it. From the Observations made by those eminently pious and learned Men in their Day, about 70 Years ago, from their own Experience, as well as the similar Sufferings of others about them ; we may run up to the early Ages of the Christian Religion, and see the same malignant Spirit acting both against our BLESSED SAVIOUR, who was the most innocent and beneficent Person that ever was in the World, and his Apostles after him. The biggest Innocence and the most active Beneficence were no Protection ; but instead of attracting the Love of the World, excited its unrelenting Enmity & Rage against them. The spotless JESUS was called and treated as a Wine-Bibber, a Companion of Sinners, as having Communion with Devils, & as a selfish, worldly-minded, crafty and vile Deceiver. The holy Apostles, as the Filth & Off scouring of all Things, Movers of Sedition, pestilent Fellows, and

and not fit to live in the World : And no Wonder then that the other primitive Christians were treated like them.

But concluding our Readers acquainted with the Scripture History ; we shall give them a Taste of the same evil and calumnious Spirit acting against the Followers of CHRIST about 200 Years after the Apostles Days, and this not only among the vulgar People, but even among the polite and learned of the City of Rome itself ; as represented by Minucius Felix, an excellent Writer who lived there in those Times. Under the Name of Cæcilius, a Roman Gentleman of superior Wit and Knowledge, he represents the odious Characters then commonly given the Christians ; and which we present our Readers in Mr. Lorrain's Translation, in the following Terms.

IF the Athenians banish'd from their Country one Protagoras, because he rais'd disputes about the Gods (though he did it rather in a philosophical and inquisitive, than profane Way) and caus'd his Writings to be publickly burnt ; shall we suffer Men [he means the Christians] (pray give me Leave in the Heat of Discourse to speak out my Mind freely) I say, shall we suffer Men of an unlawful, infamous and desperate Faction, without fear of Punishment to attempt against the Gods ; and gathering together a Company of silly and ignorant People, especially Women, who by Reason of the Weakness and Credulity of their Sex, are easily deceiv'd and impos'd upon ; train them up to a wicked Confederacy, or rather Conspiracy ; into which they are not initiated by any holy Rites, but by impious Crimes practis'd in their Night-Conventicles, solemn Fastes, and horrid and inhumane Feastes ? These are the People that sculk in the Dark, and flee the Light, who are mute in publick, and full of chat in their private Assemblies. They with Horror and Disdain look upon our Temples as polluted Graves ; they spit at our Gods, deride our Ceremonies, and pity others, whilst themselves are most of all to be pitied. They slight the Dignities of Priesthood, and contemn the sacred Purple, whilst themselves have scarce Cloaths to cover their own Nakednes ; and out of a strange Madness and unheard-of Boldness, they make nothing

nothing of present Torments, whilst they are strangely fearful of uncertain future Miseries. Nay, the very Fear of dying after Death makes them fearless of Death; so powerful an ascendant groundless Fears, and the false Hopes wherewith they flatter and comfort themselves, have got over their Spirits. And in the mean Time, as Weeds spring fastest, and ill Habits daily encrease more and more; so this pernicious and accursed Sect every Day waxing stronger and spreading itself throughout the World, it is but Reason that a timely Care be taken for its total Extirpation and Suppression.

By secret Signs and Tokens they know one another, and their mutual Love almost anticipates their Knowledge. They make their Lust a Part of their Religion; and so much doth the foolish and mad Superstition of these People glory in their Crimes, that they promiscuously call one another Brothers and Sisters, and by this seeming holy Compulsion make filthy Incest of that which otherwise were but simple Fornication: Which Wickedness of theirs is so much noi'd abroad in the World, that the Truth thereof cannot well be question'd; no more than that other Report which goes of them, viz. That by a mad Superstition they worship the Head of that vile Animal [an Ape]: Which indeed is a Sort of Worship very suitable to their Lives and Manners. They are also said to pay a great Veneration to the privy Parts of their Priests, as if they meant to adore the Genitals of their ghostly Fathers. Now whether these Reports be true or false, I will not take upon me absolutely to determine. But their Nocturnal Ceremonies and conceal'd Devotions seem to be sufficient Arguments to persuade the Truth of them; and they who tell us that they Worship a MAN who was crucified for his Villanies, and that the Wood of a Cross constitutes a great Part of their Devotion, do worthily attribute to them Altars suitable to their Crimes, by making them to adore what they deserve.

Moreover the Ceremony they observe upon admitting any to their Religion is no less horrible than notorious. A Child cover'd all over with Paste (for to conceal the Murther he is designed for) is set before the new Proselyte, who, by their Command, strikes his Knife many Times into it, until the Blood run down apace from all Parts, which by them is as greedily suck'd up; and this

this common Crime is made the Pledge and Surety for their Silence and Secrecy. These are their Sacrifices, which are worse than all Sacrileges.

As to their Feasts, they are but too well known ; concerning which our *Cirikensian* Orator tells us in his Speech, that on a certain Day (solemnly appointed for that Purpose), they assemble themselves all together, both Men, Women, Children, Brothers, Sisters, and in a Word, People of all Ages, Conditions and Sexes ; and after they have eaten and drunk to excess, and that the Heat of the Wine and Meat begins to kindle their Blood and provoke their Lust, they cast a Morsel to a Dog, who is ty'd to a Candlestick, so far out of his Reach, that in striving to leap at it, he overthrows the Candlestick, and puts out the Light. So that having thus rid themselves of the only Witness of their infamous Actions, and taking Boldnes from shameless Darkness, they confusedly mix themselves together, as it happens ; and therefore though it may chance so, that they are not all incestuous in Deed, yet they are all of 'em so in Will and Design ; since the Sin acted by any one of them is not only consented to, but wish'd by the whole Company.

Several other Things of this Nature there are, which I purposely omit, I having already produced but too many Instances of their Errors. And indeed were there nothing else against them but their endeavouring to conceal so much their Mysteries in Obscurity, it would be an evident Proof of the Truth of all we say, or at least of the greatest Part thereof. For why do they so industriously strive to hide that which they worship ? Men are not afraid to publish their honest Actions ; but such as are unjust they seek to cover with Silence and Privacy.

[*This far Cæcilius's Misrepresentation of the primitive Christians.*] 10